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that an old lion still lives in the bushes around the tomb of Sidi Mhend, near the village of Bured. The lion was pursued into these bushes about forty years ago by a large party of beaters, and is said to have been seen about once a year ever since. There is only one species, *Felis leo*.[1]

aghires (Arabic *nimr*), called by Hanoteau and Letourneau[2] the panther or leopard. This animal has been extinct in northern Morocco, by popular account, for over a hundred years. It is believed that there is no female of the *aghires*, and that it is reproduced in the following mythical manner. A lioness bears seven cubs in her first litter, six in her second, five in her third, four in her fourth, three in her fifth, two in her sixth; and in the seventh year (for she bears but one litter a year) she produces a single creature, the *aghires*, which is stunted but wiry, and stronger than a true lion; after bearing it the lioness becomes barren. The fact that such a legend can be believed warrants the assumption that the *aghires* has been extinct for a considerable period. In Kabylia the animal called *aghilas* (French transliteration *ar'ilas*) has been identified by Hanoteau and Letourneau[3] as *Felis pardus*. As in Morocco, the Arabic name is *nimr* (*gh* and *r'* are but two ways of transliterating the seventeenth character in the Arabic alphabet, and in Riffian dialects the normal Berber *l* becomes an *r*).

mush abaran (Arabic *ḳatt el khala*), a type of lynx or wild cat found throughout the Rif, Senhaja, and Ghomara, where any forest is left. Hanoteau and Letourneau[3] give for the *mush berran* of Algeria the specific name *Felis catus*, the wild cat. Dr. Allen suggests that the Riffian *mush abaran* may be *Lynx caracal*. This latter species is found in Algeria but is called *urael*.[4] The fact that *mush abaran* has tufted ears tends to favor Dr. Allen's suggestion.

Canidae

oshun (Arabic *dib*). The Arabs use this word for all species.

oshun awithair (Arabic *dib*). The Riffians recognize two species of dog-like animal, one at least of which is the true jackal. The *oshun*, the larger of the two, is different in appearance from the *oshun awithair*, which I have shot. Four of the former, which I saw in one evening, about dusk, looked as large as wolves — gray, and with straighter, more erect ears than the common jackal. At the time I thought them wolves, but later learned that the latter are not found in this part of North Africa.[5] Hanoteau and Letourneau[6] list but one species of jackal in Algeria, *Lupulus* (= *Canis*) *aureus*.

ohar (Arabic *tha'leb*), the fox. The Riffians distinguish but one species, but Hanoteau and Letourneau[6] find two in Algeria, *Vulpes atlanticus* and *Vulpes niloticus*.

Hyaenidae

ifis aghiul (Arabic *dheba'*), the striped hyaena, found everywhere in the region. It does not attack man. The species is *Hyaena hyaena*.[5]

ifis (Arabic *dheba'*). Here again the Arabs use one word for two species. This is the spotted hyaena, likewise found throughout the region. Neither Flower and Lydekker nor Hanoteau and Letourneau mention its presence in North Africa. The Riffians distinguish it from the *ifis aghiul* by its spotted markings, and by its habit of attacking man. Its

[1] Flower and Lydekker, p. 504.
[2] Flower and Lydekker, p. 548.
[3] Hanoteau and Letourneau, p. 142; Flower and Lydekker, pp. 541-543.
[4] Page 142.
[5] Page 141.
[6] Hanoteau and Letourneau, p. 141.

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method of attack, as described by the Riffians, is as follows. It stupefies men travelling at night with its odor, hypnotizes the victim with its laughter until he falls down laughing, and then devours him. Despite the lurid nature of this portrayal, the accurate description of the animal's coat and the mention of its dangerous character imply that its existence is real. One of this species was run over and killed by an automobile owned by the Kaid Midboh of Gzennaya near Aknoul in March, 1928. Species: *Hyaena crocuta*, said to range south of the Sahara.[1]

Primates

rḳird (Arabic *el ḳird*), the Barbary ape. It was formerly distributed throughout the region, but is now limited to the mountain of Taghzuth, to Mt. Meggu behind Sheshawen, and to the pass of Bab el Ḥait in the Senhajan tribe of Beni Wenjin. The species is *Macacus inuus* according to Flower and Lydekker[2] and to Ghirelli;[3] *Pithecus inuus* Geoffroy according to Hanoteau and Letourneau[4] or *Macaca sylvanus* as currently used.

rkaramud (Arabic *el karamud*), a species of Cercopithecus, now extinct, said to have existed up until a hundred years ago. It was smaller than *rḳird* and longer-tailed.

Chiroptera

tharrith ighathain (Arabic *ṭair el lil*), the bat. This animal lives chiefly in caves. Hanoteau and Letourneau[5] give two species for Kabylia, *Vespertilio murinus* and *Rhinolophus unihastatus*. Bats recorded by Thomas for Western Algeria are as follows: *Asellia tridens*, a leaf-nosed bat; *Plecotus christiei*, a long-eared bat; *Pipistrellus kuhle*, a small pipistrelle; *Myotis oxygnathus*, probably the brown bat called *v. murinus*.[6]

This list is not, of course, supposed to be complete. Among mammals unlisted are shrews and probably numerous species of wild mice.

Other Animals

It would be difficult to compile a list of the birds, and practically impossible, for other than a specialist, to enumerate the amphibia and reptiles, while the fishes are not well known to the Riffians themselves.

Mentioning but briefly a few of the birds, one might include a species of grouse or partridge, commonly hunted, and the wild pigeon. Varieties of hawks and eagles are abundant, and there is a strong tradition concerning a giant hawk-like bird, larger than a man and now extinct, which swooped down and carried off livestock and children. The last of these creatures, called *baran*, are supposed to have nested on the mountain beneath which took place the famous massacre of Spanish troops, at Dhar u Baran and Anual.

Among the reptiles one encounters species of land tortoise and several varieties of snakes, including such general Morocean forms as the puff-adder, green python, cobra, and asp, all of which I have seen. Lizards abound and seem to represent numerous species, about one of which a curious legend has arisen. This creature is a small, laterally compressed

[1] Flower and Lydekker, pp. 541–543.
[2] Angelo Ghirelli, *El Norte de Marruecos*, p. 47.
[3] Page 143.
[4] Page 722.
[5] Page 141.
[6] Thomas, *Northern Zoögene*, vol. xx, p. 586; for central Western Sahara, *ibid.*, p. 23.

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reptile, green in color. When annoyed it puffs itself with air and exhales slowly, making an unpleasant noise. It is supposed to give birth to snakes, just as the lion is held responsible for the parentage of the panther.

Besides the snakes whose existence is unquestionable, one fabulous species is frequently mentioned. This creature is said to have a blunted tail, upon which it rises; using the tail as a lever it hurls itself through the air a great distance in the direction of its victim. The Riffians believe this firmly.

Fish are seldom seen in the smaller streams which empty into the Mediterranean; they are too swift, and, along their lower courses, too seasonal. In the Muluya, of course, fish are plentiful. What few there are in the mountain streams are eaten more by otters than by men, since the Riffians are not fond of fresh-water fish, although they preserve no definite tabu against them.

In the streams which empty into the Wergha on the Atlantic side of the watershed fish are more common, and are netted and eaten in Taghzuth and Beni Bu Nsar. Sea fishing, which has a special place under "Material Culture," [1] is carried on along practically all the coast.

[1] See below, p. 38.

778 [823] [70] Narrow passages between stones or rocks, which are supposed to hold fast persons who have been cursed by their parents or other sinners, if they try to pass between them, but to benefit those who go through, are found in the vicinity of Sidi Mhammed u Sliman's shrine among the Iniknafen in Haha, Mulai 'Abdsslam ben Msis's among the Bni 'Aros [71] (the so-called l-hajra de l-moshotin), Sidi 'Ali ben Harazem's in Andjra, and Sidi Buhaiyar's among the Ait Waryager in the Rif; and in the wall of Sidi Hbib's qobba on the mountain bearing his name there is a hole to which similar qualities are attributed.

778 [73] Many cannons are regarded as holy and even as saints.

411 [842] [755] Among the Ait Waryager in the Rif four of the mujahedin have cannons of unknown origin, to which sick people and women who want to become mothers tie torn-off pieces of their clothes.

[74] It is said that all guns partake of the baraka of the mujahedin, but this is of course pre-eminently the case with a gun which has been actually used in war against Christians; among the Ait Waryager such a gun is laid on the stomach of a barren woman to make her give birth to a child. The baraka of guns is shared by the rma, or shooters, and most of all by their chief, s-seh da r-rma. Their blessings are much sought for, and they are sometimes treated almost as if they were saints.

778 755 [84] In Morocco healing springs are very frequently connected with saint-shrines.

At the shrine of Sidi Mhand in the district of the Ait Waryager there is a spring the water of which is a remedy for the itch (ajajjid).

[85] In many cases the curative effect of a saintly spring is not attributed to the baraka of the saint alone, but also to the activity of friendly jnun who inhabit the spring. A famous [86] spring is attached to "the tombs of the Seven Men", seb'atu rijal, at Imzug in the tribe Ait Wauzgit in the Great Atlas, a place which is also known under the name of Lalla Takerkust, who is said to have been their attendant.

[825] 782 The spring or pond is crowded with tortoises, which are regarded as the spirits or "masters of the place" (idbab lmakan). If a person is suspected of being troubled with laryah, he makes a sacrifice at the spring, flays the victim, and throws it to the tortoises; he then smears his hand or foot with yeast, and dips it into the water; and if the suspicion as to the nature of his disease was correct, the tortoises will now come and eat the yeast and at the same time relieve him of his complaint. In the vicinity of the qobba of Sidi Malek, on the border between the Ibqqoyen and the Ait Waryager in the Rif, there is likewise

789 [95] He who hears something bad may also neutralise the evil influence by wetting his finger in the mouth and then closing his ear with it (Aglu, Igliwa); among the Ait Waryager he puts the little finger of the right hand into the left ear. Again, if a person hears something good he damps his finger—among the Ait Waryager the forefinger of the right hand—with spittle and then puts it into his right ear (Amzmiz).

825 776 778 [97] The noblest of all animals is the horse, and there is much baraka in it; it is of high blood (d-demm l-kbir); it is like a shereef. It gives blessing to its owner and his house. He who owns a horse has other animals as well, and corn and money and anything he wants; l-hail u l-hair wahed, "horses and prosperity are one" (Ulad Bu'aziz). To have a horse is as meritorious as to entertain forty scribes in the mosque (Ait Waryager). The sayatin, or evil spirits, avoid a place where there is a horse (Tangier, Ait Waryager). When it neighs it puts them to flight (Hiaina) or breaks the heads of forty evil spirits (Ait Waryager); it says, L-haer liya u l sidi, "Prosperity for myself and for my master" (Hiaina).

[103] Contrary to all other dogs, which are regarded as unclean, a greyhound, which is used in hunting, is considered to be possessed of baraka. A house to which a greyhound belongs is never haunted by jnun (Tangier, Ait Waryager).

824 778 241 [105] As certain animal species so also certain species of the [106] vegetable kingdom are possessed of baraka. This is above all the case with corn, especially wheat and barley, and anything made of corn, such as bread and seksu. The profession of the faith is written on every grain (Ait Waryager). It is the baraka of the corn that has given rise to most of the rites connected with agriculture, and of these many more are found in connection with the growing of wheat and barley than with that of other cereals, pulse, and vegetables; though the vegetable garden is also treated as a holy place.

824 778 Fruit-bearing date-palms are holy. This is probably an old Berber idea, since the date-palm (Arab. nahla; Berb. ainiu or tainiut [Igliwa], tini [Temsaman]) has been known to the Berbers from a very ancient period; but it was also a sacred tree in ancient Arabia. Another holy tree, like- [107] wise held sacred in the East, is the olive (Arab. s-sejara de z-zeit un; Berb. tazzitunt [Igliwa], zzeitun [Temsaman]), which seems to have been already cultivated in Northern Africa in prehistoric times. It is said that it has one of the names

●625 [27] Among the Ait Waryager a fox is styled si Ali, as though it were a scribe, other persons of that name being called 'Allus. They say that the fox was once a scribe, which is indicated by its Arabic name t a'leb—a confusion between t a'leb and taleb.

777 [30] There are auspicious words as well as inauspicious ones. It is
787 a good omen for a person who sets out on a journey in the morning to
192 hear the words mbarak, "blessed", or mes'ud, "lucky"; and if persons who are intent on robbery at night hear either of these words, which are also used as names for people, cried out, they are encouraged by it to carry out their evil intentions (Dukkala). The Ait Waryager regard it as good fal for one who starts on a journey in the morning to hear the names 'Absram ('Abdsslam) or Moh (Muhammed), but as bad fal to hear 'Esa or Musa. In other cases omens are drawn from words or statements which are by themselves neither lucky nor unlucky, but may become good or bad fal in accordance with the circumstances in which they are heard. If a person is speaking of something which he intends to do, and a stranger is at the same moment heard saying something which might be applied to the object of the conversation, then that which is said is regarded as fal. For example, if he says that he is going to travel or to marry, and somebody is heard saying "No", he should refrain from doing it (Tangier, Andjra, Ait Waryager).

777 [32] If a person starts on a journey or goes to the market and finds that he has left something behind or is called back, he should not turn back, or if he does he should not make another start on that day (Shawia, Ulad Bu'aziz, Andjra, Ait Waryager) or he should eat a little flour before he sets out afresh (At Ubahti); otherwise he will have some misfortune. Hence if some one at home notices the thing left behind he should not ask the other one to return, but call out to make him stop and then take the thing to him.

To do something which is contrary to custom, and therefore improper, is followed by misfortune and, as we have noticed above, is often associated with the activity of [33] jnun or the devil. It is bad fal to light a candle or a lamp in the daytime (Andjra, Ait Waryager).

[292] It is likewise bad to wear a garment with the inside out—such a
[784] thing is only done by Jews. Of him who does it people say that "his religion is reversed" (Ait Waryager).

It is bad to walk with one slipper only (Igliwa); it is said that he who does so is like the devil, who has only one foot (Andjra), or like a one-eyed person (Ait Waryager).

825 [262] The wild-boar, as well as the domestic pig, is an unclean animal and must not be used for food; swine's flesh is strictly forbidden to Moslems in four different places in the [313] Koran.

[317] It is generally believed that the hyena possesses the power of fascinating people with a view to devouring them, a belief which is also found in the East and is spoken of by Pliny as existing in classical antiquity. If a hyena makes water on a person (Casablanca, Ulad Bu'aziz, Igliwa, Aglu) or wets its tail and then sprinkles him with the urine (Ait Sadden, Ait Warain), or when seeking him makes a noise (Ait Waryager), he becomes enchanted or loses his senses and follows the animal to its den, where it eats him.

[755] [842] [319] The jackal contains much medicinal and magic virtue. [320] Childless men and women who are desirous of offspring burn the dried intestines of a jackal and fumigate themselves with the smoke, letting it pass underneath their clothes (Ait Waryager).

Among the Ait Waryager a person who is going out to steal puts the ear of a jackal in his bag in order to keep the dogs from barking; they will scent the smell of the jackal, of which they are much afraid.

[787] [321] To meet a jackal when you start on a journey is by some people said to be a good omen (Hiaina, Ait Waryager), but by others a bad one (Andjra, Aglu).

755 The fox contains 366 medicines.

825 [322] In other tribes the powder made of a charred fox, mixed with honey, or with honey, butter, and spices, is taken in the morning before breakfast as a cure for an affection of the heart (Ait Waryager) or for lberd (Ait Nder). Men who have been made impotent by witchcraft burn the penis of a fox and fumigate their own with the smoke.

[754] The gall of a fox is used by women for practising witchcraft, for example, with a view to inducing a man to divorce a rival wife.

[787] [323] Among the Ait Waryager the barking of a fox is supposed to indicate that the wind will be westerly, in Andjra and the Garb that it will be easterly. Charms are written on the skin of a fox.

The weasel is used as a medicine for horses and mules and, less often, for men. It is dried and burned, and the sick animal (Ulad Bu'aziz, Hiaina, Ait Nder, Ait Waryager) or person (Temsaman) is made to inhale the smoke.

[324] The blood of a hedgehog is smeared on the head of a boy suffering from ringworm (daqassar), so that it shall be covered with hair as the hedgehog is covered with bristles (Ait Waryager).

825 The roasted and pounded liver of a hedgehog, mixed with honey, is also given to schoolboys to eat in the morning on an empty stomach in order that they may remember their lessons (Ait Waryager).

[326] The hare is said to have been once an old woman, who was transformed into a hare because she acted as a panderess (Ait Sadden). It menstruates like a woman and is therefore an unclean animal which [262] should not be eaten; but this rule is not strictly observed. It is eaten both as food and for magical and medicinal purposes.

825 755 [327] Among the Ait Waryager, if a person suffers from night-blindness (butallis), the liver of a hare is roasted and cut into three pieces by the schoolmaster of the village, who then writes something from the Koran on them. The patient takes one of the pieces and goes with it in the evening after sunset to the dung-heap (dazubait) of the house, calls a dog, and eats the piece of the liver, giving little bits of it to the dog as well. On the two following evenings he does the same with the other pieces of the liver; and then he will get rid of his complaint.

[787] If you go anywhere in the morning and meet a hare it is a bad omen (Dukkala, Andjra, Ait Waryager, Igliwa), especially if the hare is asleep and wakes up and runs ahead of you (Hiaina).

[328] The bat is used as medicine for fever. It is dried and burned and the smoke is made to pass underneath the clothes of the patient (Ait Waryager).

825 [331] To shoot a raven may also be attended with evil consequences. I was told of two men among the Bni Msauwar who did so and whose guns burst, and similar things are said to happen among the Ait Waryager.

[787] [333] The Ait Waryager believe that if a person goes somewhere at any hour of the day, it is a bad omen to see one raven ahead of him but a good one to see two.

[334] The eye of an owl is used as a means of preventing a person from falling asleep.

Both eyes are also removed and put into water. I was told that one of them always sinks and the other one floats; but while some people sew up the eye which sinks in a small leather case and wear it as a charm to prevent sleepiness (Ait Nder), others eat the eye which floats for the same purpose (Ait Waryager).

825 787 [335] The Ait Waryager maintain that the hooting of an owl outside a house indicates that somebody in that or a neighbouring house will die, and they drive the bird away by throwing at it a sooty piece of a broken old earthenware pan or fire at it with a gun.

825 [337] A wild-dove once saved the life of the Prophet when he was persecuted by Christians, by telling them that he had gone one way although he had gone another, and for this reason the faithful were forbidden to kill any bird of its species.

[777] 825 755 The Ait Waryager consider it unlucky if doves are living in a house, because they want to make it empty. In the same tribe, if a person suffers from fever, the dried dung of pigeons is burned, the smoke is made to pass underneath his clothes, and he inhales it as it comes through.

[751] [340] A person keeps his eyes in a good condition by [341] touching the inside of the eyelid with a raw and unbroken egg of a swallow or with a young bird newly hatched (Ait Waryager).

[342] A tortoise is never killed except for medicinal or magical purposes, and water tortoises, I believe, are not killed in any circumstances. People are afraid of them, as they are frequently supposed to be jnun; but when living in a spring or pond connected with a saint-shrine they are regarded as the servants of the saint and help to cure patients visiting the place.

Among the Ait Waryager the boiled flesh of a tortoise, prepared with salt, is eaten by sick people.

825 [231] [343] A tortoise may have an evil effect on cows, sheep, and goats. Among the Ait Waryager, if the owner of a cow which has calved does not give the cowherd the usual meal of bread and salt butter, the latter takes revenge by throwing a tortoise at the cow, which in consequence will never again give birth to a calf.

[344] There is a general fear of killing a frog or toad. At Aglu a man killed one with a stone, and his arm became paralysed. Among the Igliwa a person who killed a frog had fever for a year, and elsewhere also fever is supposed to be the consequence of such an act (Ait Waryager, &c.).

[348] The Ulad Bu'aziz believe that a snake which appears at the place where people are pitching a tent may be mul le-mkan, "the master of the place". They ask it politely to go away, and if it does not do so they kill it; but if they dream of the snake in their sleep they

825 remove the tent on the following morning, because then they know that the snake is the master of the place and does not want them to remain there. The Shloh of Aglu call a snake found in their granary bab lmakan, the Rifians of the Ait Waryager bab umhan, both expressions being equivalent to the Arabic mul le-mkan.

[349] Among the Ait Waryager a snake which is seen on the rafters is driven away by shooting or by the burning of the horn of a goat, the smoke of which is supposed to put it to flight.

[787] [353] If you see a snake in the morning you will succeed in your business—Sabbah 'al l-haiya hajt u maqdiya (Hiaina; Tangier, Andjra, Ait Waryager, Temsaman, Ait Sadden, Ait Nder, Igliwa).

825 852 [354] There are families that, when a child is born, have to procure from some shereef belonging to the so-called surfa [355] t- Teida (among the Bni'Aros), of Mulai 'Abdsslam's family, a live scorpion, which then, enclosed in a piece of bamboo, is hung round the neck of the infant, because otherwise he would become ill or die; it is left on the child until he is able to walk and begins to speak, after which it is deposited at a shrine (Tangier). The Ait Waryager hang a live scorpion enclosed in a piece of bamboo round the neck of a sick child.

825 [752] [824] In other tribes also the scorpion is killed and rubbed on the wound caused by it (Ait Sadden, Ait Warain, Temsaman); and in Andjra [356] the wound is then cauterised with the end of a bamboo which has been set alight. The Ait Waryager apply to the wound a hot compress of bran of wheat soaked in water.

[834] [357] Pounded red ants mixed with milk are given to little children when they cry at night (Tangier), and a child who is in the habit of making water in bed is made to eat a little earth from an ant-hill and then to urinate on the hill (Ait Waryager).

[787] [359] Among the Ait Waryager a moth (dabassart) fluttering about a light is considered a good omen if it is white or red, but the reverse if it is black; in any case, however, the person who sees it would say, "If you bring with you good leave it here, if you bring with you evil take it away with you".

[361] An animal should not be killed unless it is either harmful or allowed to be eaten or otherwise useful to man or killed in hunting.

262 264 [362] When eggs are to be used as food it is in Morocco the custom for the person who breaks them to say, "In the name of God", or,

224 All areas, except for the cultivated environs of houses, saints' tombs and cemeteries, could be used for hunting; those most preferred were low hillsides, stubble-fields and threshing-floors. [621] Each jma'th, in reality, came to have its hunting boundaries or habitual hunting areas, with preferential rights. Regarding times for hunting, they had no established limitations or prohibitions. [825] [821] Because of the facility of discovering animals or birds by their tracks, Rifians prefer to hunt when the sun is strongest.....

C) Organization:

224 554 671 [443] The hunt is organized one or two days beforehand, in the suq (as this is the meeting-place of distinct villages....); and here are determined the date, place, dispositive direction and leader (mulu')[183] or major beater, an individual who is always versed in the customary law of hunting.

224 Among points decided upon here is whether the hunting is to be in company (Mor. Ar. shirka, Rifian shirxth or sharxth) or not, which means ultimately if the game collected is for the person who killed it or not. [578] Ordinarily it is agreed to be in company. This tends to avoid multiple incidents and disputes, and it is only necessary to determine whether the hunters divide up the catch or gather in someone's house to eat it. They almost always agree on the division of the catch before coming back to the village. If there is much game, the division is in terms of the number of animals or birds taken; if not, the animals or birds are cut up and the pieces distributed (r-uzi'ath) among the hunters.

223 If partridges are being hunted, the net has a truncated conical form. The smaller end is placed in front of the nest and the larger tied to the ground with string or rope. The more the partridge tries to move forward, the more imprisoned it is.

685 691 Theft of nets is generally punished by a fine in accordance with the written qanums of the tribes.

224 K) Hunting of Jackals (Uhar), Wolves (Ushshan) and Foxes (Dhawardha):[196]

This is effected with an iron trap (dhakhshifth), with various strategems employed because of the cunning of the animals in question. Frequently one of these animals attacks the goats furthest away, and tears them into pieces before the goatherd can arrive. The remains of the goat are tied to a branch, and below them, hidden in the ground, the traps are placed in a circle. They are usually left there for a long time, for if their positions are changed, the animal or animals are apt to become wary. The jackal, after conscientious study and with maximum caution, succeeds most of the time in getting within the circle without harming himself, but the repeated jumps, each time with greater impulse, which he is obliged to make in order to get at the goat, end up with his getting caught in one of the traps (Zarqat).

224 184 825 In the Ibuqquyen, the bait is usually a reed tube full of horse-flies and covered with very rancid butter; this is hidden in the ground, and the traps are placed around it. The wary jackal usually gets inside the circle, attracted by the smell of the butter; but as the cautious animal scratches and bites, he is frightened by the flies, loses his head, and in one of his disorderly leaps, he lands on one of

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825 the traps and is stuck. In other tribes, instead of a reed tube, dried figs with flies are tied to the traps.[197]

L) Ferrets:

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231 In hunting with ferrets, these sometimes stay in the burrows of the game for several days and eat the game. In order to get a ferret out of the hole, its owner usually takes a chicken to the mouth of the den and makes it squawk; and the ferret is attracted by the noise. If he does not succeed through using this technique, the owner puts the chicken in a leather bag, in which it is kept, with the bag open, beside the entrance. When the ferret comes out, it enters the bag or stays crouched beside it.

Ferrets are also employed in hunting jackals and wolves (sic). The hunters prepare snares at the entrance of the animal's lair. They put the ferret there, and it is held down by its testicles. Aside from the snare already prepared, the hunters are then ready to finish the jackal off with blows from their sticks as it comes out.

M) Damages:

A hunting party is not responsible for damages which the individual hunters (Ar. mruyah, R. ingmarn) might inflict in garden, orchards, or beehives, etc., but the latter are. The injured party, if he does not accuse a specific person through not knowing who did the damage, can demand that the hunting party denounce the guilty individual, and if it does not wish to do this, it must declare, by name, those who passed closest to the site of the damage occasioned.[198]

[681]
[695] If the latter confess, they pay a fine, and in case of denial, they are obliged to swear that they have not done the damage and that they do not know the man or men who did.